WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

VOL. II.—NO. 23.] EDITED BY THOMAS HASTINGS.—PRINTED BY MERRELL & HASTINGS—OFFICE NO. 40 GENESEE-ST. UTICA, N. Y. TUESDAY, JUNE 7, 1825. NO. 49.

Speeches

DELIVERED AT THE LATE ANNIVERSARIES IN NEW YORK.

Speeches are so much a matter of course on all public occasions, and for the most part, there is necessarily so much sameness in them, that one will seldom find sufficient leisure, or inclination, to sit down and peruse them in their entire form. The occasion which gives rise to them creates, indeed, so much enthusiasm in their favour, as to render them, not only acceptable but deeply interesting to all who are present; and there is, therefore, the greatest propriety in afterwards publishing them.

The speeches at the late Anniversaries were uncommonly animated—and, though one who has never attended these Anniversaries can form little idea of the state of feeling they produce at the time, or the more lasting influence they exert on the spirit of Christian enterprise, he can scarcely rise from the most hasty perusal of the proceedings on the occasion, without catching something of the same spirit that attended them. We have already laid before our readers some account of the proceedings at the late anniversaries; and we now offer a few brief extracts from the speeches.

The following were given before the Bible Society.

GOVERNOR CLINTON.

Occasions of this kind are always calculated to produce the most solemn emotions; for the objects of these Annual Meetings are connected with time and eternity, with our present and future state of existence. That Christianity has elevated the character of man and blessed him in his domestic connexions and in his social relations, cannot be denied by the most obdurate scepticism. We must indeed shut our eyes against the light of truth, if we do not yield implicit faith to the exalting and ameliorating virtues of our divine religion. We can perhaps form a striking estimate of its blessings, by supposing that it had never shed its effulgence upon the nations. What then would have been the state of the world?—In all probability the Gothic darkness which benighted mankind on the breaking up of the Roman Empire, would have been perpetuated. Man would have lost his recuperative energies, and the revolutions of ages would have witnessed his torpid inactivity and hopeless debasement.

The star that attracted the wondering curiosity of the wise men of the East, has become a Sun of light to the human race; and wherever its radiations have reached, it has been the parent of cultivation, of civilization, of knowledge, and of virtue.

ISAAC C. BATES, ESQ.

It would be an impeachment of providence to suppose that the heathen are to be forever shut out from the blessings of a divine revelation; that the eye is to be forever quenched to the light that was designed to light every man that cometh into the world; that the angel of peace is never to sooth, nor the voice of mercy to reach them; but that the "book of knowledge" is to be to them emphatically, "an universal blank." And it is not a debateable question whether we ought to send it to them; it does not come within the range where opinions may differ, where they may or can differ. A doubt here touches the foundations of the Christian religion and subverts the foundations of our hopes, of all our hopes that are better than a spider's web. It sets man afloat without chart or compass, sun or star, upon an ocean without a limit, and upon a destiny, whither! or what!

The appeal may be made to the PATRIOT—to the man who loves his country and his kindred, and who loves to see his fellow man, what his Maker designed he should be, the master of himself. Let the Bible be universally read and understood, and it would emancipate the human family. There is not a throne of despotism upon the earth that would not tremble to its foundations. The principles of the Bible are those of civil, as well as religious liberty, and they must precede and prepare the way, and lay the corner stone of every edifice of human happiness, or it never will be laid.

I might appeal to the mere MORALIST—to the man who delights in the decencies of life and the courtesies of refined society—to the Ciceros and Platos—but to men who, unlike them, believe that when the curtain of death falls, it closes the last scene of our existence, falls alike upon the soul and upon the body, and ends the light and the life of both. Let the precepts and commands of the Bible be received, respected, and obeyed, and they would give a new character,—new features, and new beauty—to the aspect of things. They would give new integrity to the intercourse of life; new stability to plighted faith; new brightness to earthly hopes, new purity to earthly joys; and awaken strains of new and unknown sweetness along the face and among the discordant spheres of our world.—They would throw over it a new arch of glory, and moisten it with the dews, and irradiate and cheer it with scarcely less than the light of the first morning.

But, sir, when the appeal comes to be made to the CHRISTIAN—to the man who believes that we shall survive the grave, and that the character which is formed here shall endure hereafter—the motive rises to an height, and stretches to a breadth immeasurable and inconceivable, vast as that which is denoted by eternity, and immortality with all its joys and glories brightening and brightening forever and ever.

Sir, THE HEATHEN ARE DESTITUTE OF THE BREAD OF LIFE, AND WE MUST SEND IT TO THEM. The obstacles in the way of it, many and great as they certainly are, so far from presenting a discouragement, constitute the foundation for an unanswerable appeal to you for accelerated and increased exertion. Those who expect that national prejudices, confirmed by habit and strengthened by any sentiment of religion true or false, will yield at once; that the heathen will be converted in a day or an age, will be disappointed. The light will dawn upon them as the sun rises upon the natural world, at first imperceptibly, then gilding here and there an elevated point, until at length it will dissipate all darkness, and awaken a chorus of all hearts and a jubilee among all people. And not unlikely the duration of the dawn will bear a stricter analogy than we imagine to that of the night which preceded it. But the indications of Providence give every thing to hope, and nothing to despair, what means permit me to inquire, this shaking among the nations, but that the barriers in the way of your access to them may be removed, the compacted fabric of their superstitions disjointed, and the portals of their temples thrown open? What this breaking up of the old foundations of despotism but that man is to be disenthralled? What means this mighty assemblage of moral power throughout the Christian world, guided as it were by a self created energy to a single object? Man is not to be forever at war with his Maker. The period will arrive when he shall return to his allegiance, like the prodigal to his father's house & a voice of love shall greet him, & the paternal arm shall encircle him, and the ceaseless & cloudless, benignity of a father's smiles shall bless him. Then sir—O! then indeed, sir, shall the "lame man leap like an hart, and the tongue of the dumb sing."

HON. JAMES KENT.

The Bible is equally adapted to the wants and infirmities of every human being. It is the vehicle of the most awful truths, and which are at the same time of universal application, and accompanied by the most efficacious sanctions. No other book ever addressed itself so authoritatively, and so pathetically, to the judgment and moral sense of mankind. It contains the most sublime and fearful displays of the attributes of that perfect Being who *inhabiteth eternity*, and pervades and governs the universe. It brings life and immortality to light, and which until the publication of the Gospel, were hidden from the scrutiny of ages.—This gracious revelation of a future state is calculated to solve the mysteries of Providence in the dispensations of this life, to reconcile us to the inequalities of our present condition, and to inspire unconquerable fortitude and the most animating consolation, when all other consolations fail, in the midst of the abodes of age, disease and sorrow, and under the pressure of the sharpest pangs of human misery. The Bible also unfolds the origin and the deep foundations of depravity and guilt, and the means and the hopes of salvation through the mediation of a Redeemer. Its doctrines, its discoveries, its code of morals and its means of Grace, are not only overwhelming evidence of its divine origin, but they confound the pretensions of all other systems, by showing the narrow range and the feeble efforts of human reason, even when under the the sway of the most exalted understanding, and enlightened by the accumulated treasures of science and learning.

The Scriptures resplendent with these truths, we have good grounds to believe, are to be brought home to the knowledge and acceptance of every people, and to carry with them the inestimable blessings of peace, humanity, purity and happiness over every part of the habitable globe.

The general diffusion of the Bible is the most effectual way to civilize and humantze mankind; to purify and exalt the general system of public morals; to give efficacy to the just precepts of international and municipal law; to enforce the observance of prudence, temperance, justice, and fortitude, and to improve all the relations of social and domestic life.

Human laws labour under many great imperfections. They extend to external actions only. They cannot reach that catalogue of secret crimes, which are committed without any witness, save the All-seeing Eye of that Being whose presence is every where, and whose laws reach the hidden recesses of vice, and carry their sanctions to the thoughts and intents of the heart. In this view, the doctrines of the Bible supply all the deficiencies of human laws, and lend an essential aid to the administration of justice.

The success which has attended the circulation of the Scriptures will be as durable as it has been illustrious. The sceptre of power may change hands, empires may be shaken to their foundations, and the generations of men pass away like the leaves of autumn; but the cause of the Bible will withstand the tempest. It is founded on the rock of ages. It is the oracle of the *God of Truth*, and we are assured that *He hath established the world by his wisdom, and that justice and judgment are the habitation of his throne*

The station which this Society occupies in this Western Hemisphere, and as the Representative of a great National Interest, is lofty and commanding, and it carries with it a correspondent responsibility. The territories of the United States, to which our guardian care more particularly applies, are of immense extent, and the population which they inclose, increases with amazing rapidity. The tide of emigration is rolling westward with an irresistible momentum. The whole of the immense valley of the Mississippi, with its tributary waters, is filling up as by enchantment, with an enterprising and hardy race of men, who will eventually people all the majestic solitudes of the western world; and it is most earnestly to be desired that they may be enabled to carry with them, not only the arts of civilized life and the genius of our free Institutions, but the Gospel itself in its simplicity and purity, over every lofty barrier, until they shall have reached the shores of the Pacific Ocean.—It difficult to contemplate, without emotions of awe and reverence, the magnitude of the duty which this society has in charge,—to see that the circulation of the Bible keeps pace with the increasing demands of our country.

Nor ought we to be unmindful of the wants and wishes of the other nations of this new world, who seem to have a domestic claim to our sympathy and assistance. Most of them have recently emancipated themselves from the yoke of civil tyranny, and they are preparing to burst the bands of superstition, to diffuse the means of education, and to awaken as from the sleep of death into the light and liberty of the Gospel. We are at this moment commanding the admiration of the world, by the magnitude, the rapidity and the solidity of our internal improvements, and the spirit of enterprise which is every where in action.—We are driving a foreign commerce over every sea where tide waters roll, and winds can waft the flag of our Nation. The Constitution of the United States, is looked up to, by all the people of this new continent, as a model of excellence and imitation.—This Society is therefore but just entering upon its vast career of usefulness and duty, and it is incumbent upon us to see that our exertions, "grow with our growth and strengthen with our strength," and continue commensurate in a reasonable degree, to our means and our character.

GEORGE GRIFFIN, ESQ.

The efficacy of the Bible, in preparing man for the great and decisive interview betwixt him and his Creator, is a theme which I leave to consecrated lips. Nor will I now attempt to portray its influence upon individual man, in his earthly pilgrimage,—how it elevates him from a worm of the dust into a candidate for the skies—how it smooths the pillow of disease and pain—how it sustains him in those scenes of deep affliction, when the hand of God, hath riven his heart, and nothing but the balm of God can heal it. My present object is to hint at the intimate connexion between the Bible and our national prosperity. It was the Bible, that conducted the pilgrim to our eastern, and the friend to our central wilderness. If the revolution which made us free, differed in mildness of character, from all previous revolutions, it was because the Bible mitigated its severity. If our emancipated country, has risen from infancy to vigorous youth, if she is now hailed as the hope of the world, the tyrant's dread, and the patriot's boast—let her thank her statesmen much, but let her thank her Bible more.

Were men angels, they would need no government but the precepts of their Creator; were they devils, they must be bound in adamantine chains: and as they aproximate the one state, or the other, their government may be free, or must be severe. The patriot then, as well as the Christian, may anxiously inquire what are the best means of promoting, what the surest foundation of human virtue. The Being who made man, has also condescended to propose a plan for his moral improvement—a plan exceeding in effect all human systems as far as the Legislator of the heavens, surpasses in wisdom, the statesmen of the earth. The Bible is not a scheme of abstract faith and doctrine; its great object is to render man virtuous here, and thus prepare him for happiness hereafter. For this purpose, it addresses itself to all his fears and all his hopes. It fastens its benign influence upon him at the dawn of childhood, and never leaves nor forsakes him, unless his conscience becomes seared, and even then it hangs up before his intellectual vision, "a fearful looking for of judgment," which, though it cannot melt him into penitence, makes him falter in the career of guilt. Not confined like the code of honor, to the circles of the great, it visits too, the abodes of penury; it sees the orphan destitute, friendles, perhaps about to become the victim of temptation, and kindly provides an asylum for the little outcast, and trains him up for future usefulness; it finds the spendthrift, bankrupt in fortune, character and hope, "fit for treasons, stratagems, and spoils," and with a father's voice, calls back the desperate and starving prodigal, to the rich banquet of virtue; in short, it pervades every department of society, and brings its variegated mass within the influence of that high moral principle, which is the only substitute for despotic power.—This controlling, sustaining principle has no substantial basis but the Bible; its other foundations have ever proved to be sand; the Bible is found to be its only rock. A republic without the Bible, will inevitably become the victim of licentiousness; it contains within itself the turbulent and untamable elements of its own destruction. There is no political Eden for fallen man, save what the Bible protects.

A republic without the Bible, never did, and never can, permanently confer national happiness. The renowned commonwealths of heathen antiquity, form alas, no exception. Even classic Greece—that intellectual garden, that birthplace and home of the artist, that fairy land of eloquence and poesy—was not the abode of wide spread and permanent felicity. Destitute of the "anchor" of the Bible, "which is both sure and steadfast," that brilliant but hapless republic, was perpetually tossed, and finally wrecked on the troubled sea of anarchy. If we pass on to contemplate the republic of martial Rome, the eye will be dazzled indeed, with the glories of her splendid few, but the heart sickened with the crimes and variegated wretchedness of her miserable many. In modern times, the experiment has been made, of creating a republic without the Bible—made too, under every circumstance that could aid the hope of success—the fairest portion of the European continent, selected as the ample theatre of operation—the profoundest statesmen, the most learned philosophers, the most chivalrous and able chieftains, the mightiest combination of talent the world ever beheld—united in the daring enterprise. The "terrible republic" was created; but from her withering eye, and polluting touch, and deadly embrace, even the fathers that had formed her, recoiled with dismay, & sought refuge from the workmanship of their own hands, under the banners of an iron despotism. Her reign was indeed the "reign of terror." No human historian can adequately record its horrors. But there is an historian above, who has faithfully recorded them. And when that historian shall one day open his portentous volume, in the presence of the judgment seat, and of angels, and of men, and read the record of the deeds committed on this ball of the earth, perhaps no part, except that containing the crucifixtion of the Judge himself, will produce deeper emotion in the ranks of assembled creation, than the page crimsoned with the atrocities of the unbaptized, and Bible rejecting republic of France.

Let our own beloved republic cling to her Bible. It can "counsel her counselors and teach her senators wisdom." It has hitherto rolled on the tide of our national prosperity without ebb or intermission. Are there any patriots who sometimes cast a foreboding glance at the future? To such patriots I would say, Supply any lack of political force by augmenting the potency of the moral principle. Distribute with an unsparing hand that Bible which is the aliment of the moral principle.—You cannot if you would, sink your countrymen into slaves; elevate them then to the rank of virtuous freemen. Let the circulation of the Bible, be commensurate with your population; place it in every hovel whose smoke ascends from the suburbs of your cities, in every hut that breaks in upon the stillness of your remotest wilderness. The Bible can do more for your country than her ablest generals; it can preserve her domestic tranquillity, and transmit her whole circle of blessings to the latest posterity, better than could hosts of standing armies.

EXTRACTS FROM SCOTT'S LETTERS AND PAPERS.

We inserted a notice of this work, a short time since—the following are extracts from it:

"It is a blessed thing to enter into the spirit of the apostle's exhortations, *Not slothful in business; fervent in spirit; serving the Lord: Do all heartily as unto the Lord, and not unto men.* I am persuaded that you may conduct your secular business in a spiritual frame of mind; and that I may be very carnal, even when writing, preaching, and praying all the week long. But it is good to be aware of our danger, and watchful over our hearts. We have not *attained*, but must *press forward*, lest we be carried backward."

"DEAR SIR,—I have now sold the copyright of the Bible, and nearly all the complete sets. I am to have 2000*l.* for the copy-right: but even that, when paid, will not clear all my debts. But I have a considerable quantity of printed paper, which will gradually bring in something: and at last, if we can say with good old Jacob when near death, *God that fed me all my life long, the Angel that redeemed me from all evil, bless the lads!*—bless our children, and our children's children; and then add, as he does, *I have waited for thy salvation, O Lord:* no matter whether we grow rich, or be impoverished: *all things are our's*, and we shall leave the blessing of God to our children—and how many tens of thousands of pounds is that worth?"

"It is a maxim with me, that *indulged children always are a rod by which God corrects their parents.* And this applies to ministers and their flocks, as well as to families: and many pious and even eminent ministers have so humoured and indulged their people, as to render them captious, self-conceited, and ready to take offence at every faithful and needful reproof and expostulation. Good Mr. Newton, than whom few stand higher on many grounds, had erred in this respect at Olney to that degree, that he could not preach a plain and practical sermon without exciting inquiries, throughout the town, 'What has been the matter? Who has been telling Sir something that led to this subject?'—By this and other concurring circumstances, though exemplary meek, and loving, in the highest degree, he became an Eli at Olney; and really could not keep his station, having lost almost all his authority and influence. And, when it was known that he was about to go, it seemed the determination of the people to thwart and oppose him in all his plans for their benefit; which made him more disturbed than I ever saw him at any other time.

"Aversion, carried to extreme, against controversial discussions often makes way for this declension of esteem and usefulness, by opening the door to false teachers, especially antinomians, to corrupt the principles; or to persons who differ, as dissenters, or antipedobaptists, to unsettle the minds of the people. Here, again, good Mr. Newton used to say, and was admired for saying, 'That it was enough to preach the truth; for, that being established, error would fall of itself.' Now, if truth were as congenial to the human heart as error, or more so, this might be the case: but who does not see that, if St. Paul had been so averse to all controversy, the false teachers of Galatia and Corinth would have supplanted him, and ruined those flourishing churches? In consequence, Olney, when Mr. N. left it, swarmed with antinomians; and, when I, about a year after, became curate of the parish, most of the professors of the gospel joined the dissenters; and I had to attempt raising a new congregation, in opposition to the antinomianism and anti-churchism, so to speak, which prevailed. In a population of two thousand five hundred people, often not one hundred got together on a Sunday morning till nearly the end of the service, and half of these from other places. A great majority of Mr. N.'s best people had died before this time: but the antinomians and dissenters had quite undermined his influence; while, laboring assiduously to carry off his people, they met with no opposition.

"On the other hand, a harsh and sharp spirit, and over-eagerness in controversy, or in self-vindication, often carries matters, by the opposite road, to the same point; by giving opposers the advantage of exclaiming against the spirit manifested by the minister; and even as disgusting his own people."

Fragments.

CONFORMITY TO THE WORLD.

I have obeserved (says Newton) that the world will often leave professors in quiet possession of their notions and sentiments, and places of worship, provided they will not be too stiff in the matter of conformity with their more general customs and amusements. But I fear many of them have had their prejudices strengthened against our holy religion, by such compliances, and have thought that if there were such joy and comfort to be found in the ways of God as they hear from our pulpits, professors would not in such numbers, and so often, run amongst them to beg a relief from the burden of time hanging upon their hands. As our Lord Jesus is the great representative of his people in heaven, he does them the honour to continue a succession of them as his representatives upon earth. Happy are they who are favored with most of the holy unction, and best enabled to manifest to all around them, by their spirits, tempers, and conversation, what is the proper design and genuine effect of his Gospel upon the hearts of sinners.

In our way of little life in the country, serious people often complain of the snares they meet with from worldly people, and yet they must mix with them to get a livelihood. I advise them, if they can, to do their business with the world as they do it in the rain. If their business calls them abroad, they will not leave it undone for fear of being a little wet; but then, when it is done, they presently seek shelter, and will not stand in the rain for pleasure; so providential and necessary calls of duty, that lead us into the world will not hurt us, if we find the spirit of the world unpleasant, and are glad to retire from it, and keep out of it as much as our relative duties will permit. That which is our cross, is not so likely to be our snare; but if that spirit, which we should always watch and pray against, infects and assimilates our minds to itself, then we are sure to suffer loss, and act below the dignity of our profession.

History has been defined "Philosophy teaching by examples."—It is more. It is the language of experience, bearing along with the stream of time, alike for the benefit of churches as of nations, the warning voice of profitable admonition, from generation to generation.

It is the character of an unworthy nature to write injuries on marble, and benefits in dust.

From the Mariners' Magazine.

AN OCCURRENCE AT SEA.

A young sailor in conversation with one of the Secretaries of a Bethel Society, while expressing his gratitude to Almighty God for the institution of Bethel prayer meetings, observed, that before he attended these meetings, when upon a voyage, he used to pass the hours away, in calling to remembrance the frolics and sprees he enjoyed when on shore; and in laying plans for pastime and amusement, when the voyage should be over; but now he thanked God, he found it sweeter to remember the providential mercies of God during his sea-life, and to contemplate the works of God in the creation. "But he shall never forget," he said, "the thrill of joy, he felt during his last voyage. One fine star-light morning, as they were running down the trades, with the sea smooth as oil, more than two thousand miles from land; he was startled from the monotonous pacing upon the deck, by a sound like a burst of voices. He at first conceived it to be the dying echoes of a fired cannon; probably some vessel in distress. Again he heard it in long and distinct sounds, and found at length that it was the harmony of voices, singing, as he judged from the tune, one of the hymns used at Bethel prayer-meetings. The voices evidently were a great distance, but borne over the wide space of waters, reached him in soft and pleasing strains, and caused him to feel a joyful recollection of the song heard by the shepherds, while watching their flocks by night in the fields of Bethlehem. When the morning opened upon them, an English ship was observed to the westward, nearly hull down. "Sir," said he, "I can give you no idea of my gladness in anticipating that the day was coming, and now opened upon us like the morning, when every ship shall be navigated by men fearing God and working righteousness."

Religious Intelligence.

CEYLON MISSION.

The following Letter from the Rev. Mr. Winslow of the Ceylon Mission, to his brother in Yale College, communicated for the Religious Intelligencer, contains information of much interest and of very recent date.

Oodooville, Jan. 17th, 1825.

In my last, I probably mentioned that the "Lord had visited his people" here, and "revived his heritage where it was weary." The fruits of the revival remain to a very good extent. We are expecting to gather from them, as the *first fruits*, about 35 young persons and adults into the church, in the course of a fortnight, unless the prevalence of the Cholera Morbus, which is now spreading around us, prevents the anticipated meeting. That disease is very mortal, and is considered contagious. The people therefore are in great fear of it, and will not go where it prevails. We have made preparations to have a great meeting in one of our populous villages near the centre of our stations, and to have all the present candidates baptized and admitted to the church at once, and to have the *Communion*. A large temporary building has been erected, sufficiently large to contain from 2 to 3,000 people; and if the season be favourable, twice that number will probably be present, in and about the building. We hope that great and good effects will result from this public administration of the ordinances in the midst of the Heathen. There is evidently, progress made in the advance of christianity here. Light is spreading and "knowledge is increased." This is not all. The influences of the Holy Spirit without which all light and knowledge become vain, have not been withheld. Within the last six weeks we have *again* had a refreshing from the presence of the Lord. After the former revival had subsided we were left in rather an exhausted, or at least in a cold state. But it was not long before our deficiences began to alarm us, and of course some symptoms of returning animation began to appear. At a prayer meeting in Batticotta, so long ago as October, there was some *feeling sense* of deadness, and of the necessity of humbling ourselves before God, while we were addressed from these words, "Sanctify yourselves, and be ready against the third day, for the Lord God will do wonders among you."

At the next monthly prayer meeting, which was held at Oodooville, there was evidence that a revival had commenced among ourselves. Prayers and confessions were made with many tears. The influences of the Spirit were manifest, and we parted that day under the strong expectation of seeing a work of grace among those around us. Our expectations were not disappointed. The native members of the Churches were revived. The renewed subjects of the former awakening, received a new impulse—those who had stifled former convictions were again convicted of sin—and some careless ones were for the first time awakened. I speak now of all the stations, because these appearances were seen at all; and I refer, as to the subjects of the work, to the children &c. in the common Boarding Schools, and also to the lads in the Central School—the girls in the Female School—some of our various native assistants—and to our Schoolmasters. Of the latter class, there are employed in the Mission about 70, who are more or less respectable for their family and learning. At a meeting with them in November, when all were called together and particularly addressed, almost the whole body of them arose and expressed their belief in Christianity, and more than thirty professed to have some concern about their souls. Of this number, a few evidently felt, others seemed well inclined, but without any proper views of their sin and danger. How many of them still feel, or have begun to serve the Lord, I know not. We have hope of some 8 or 10, and some others are serious. Of the class of assistants we have occasion to speak with perhaps still more thankfulness. One of them, an assistant in the Central School, by the name of Dwight, a young man of much promise, and named after Dr. Dwight, has lately come out decidedly on the part of those who follow Christ, and we hope he is indeed a true disciple. Two others, who have been, (and one now is) assistants in the Boarding School at Tillipally, have recently, as we hope, been brought to repentance. They are the sons of hired men, and have studied English considerably. Of the same class are two who assist me at this station in superintending the schools. One is the son of a Manegar, (the principal head man of a parish) and the other a cousin of his. I have not so much confidence, but stand in doubt of him, although he professes enough, but the latter appears well. His convictions of sin were long and deep, and he now seems to be truly rejoicing in the Lord. He will it steadfast, do much for the Christian religion, as his talents are good, his family very respectable, and he is somewhat rich for a native youth.

There is still another young man, who superintends the schools at Manepy, and is the son of a Manegar, of whom we entertain some hope, though he is not yet willing to give up his friends for Christ. In fact that is not an easy thing to do here. These young men find it is not. Our Saviour's words are here verified. "If any man come unto me, and hate not his father and mother, yea, and his own life also, he cannot be my disciple." "And a man's foes shall bethey of his own household." These young men and also a schoolmaster at this station, who appear very well, have met with much persecution. The people even say of them as they said of our Saviour—"They have a devil & are mad." The mother of the latter threatens to throw herself into a well—the grandfather to leave the country; but before he goes, he wishes the privilege of shutting son and mother up together in a house and setting fire to it! A company of his friends came to him the other day, and said, we have vowed to come and stay by you until you promise to renounce christianity, and we will neither eat nor drink until you give us such a promise; and now it is better for one to die than for us all to perish. He answered them from the Scriptures; and they could not reply, but left him without obtaining the promise. The other young men are much opposed and ridiculed. At a meeting two or three weeks since at Tillipally, they all, one after the other, rose up, in presence of their friends, and a great number of respectable natives, and testified their love to Christ; but they suffered for it when their parents and relatives had them alone. The Lord is able to make them stand, and we trust he will do it. His name and his glory seem concerned in their persevering to the end, and we are sometimes ready to ask, if these go back, "What wilt thou do unto thy great name?" Oh! may no reproach fall on the christian name by the backsliding of any of these, who are so much known, and have so much influence; but may they have grace, not only to save themselves, but to be the instrumental in saving others also.

You will be glad to hear that the *Central School* is flourishing and that had we the requisite funds, our prospects concerning the contemplated college would be fair The desirableness of such an institution is more and more manifest, and its practicability had we money, more and more certain. But we have not money, and unless strenuous efforts are made at home to assist us, we *shall* not have money. Will not the Church arise in such a cause? Will not the rich contribute of their *abundance* and the poor of their *poverty*, to raise up ministers and teachers, and various enlighteners for this benighted people? If not, ages of darkness must yet, in all probability roll over them. Oh! that the spirit which brought Christ into the world, might fall upon all his followers. When will the church arise, shine, her light being come. Our mission with only its common though numerous expenses is now in debt more than *two thousand Spanish dollars*, without any prospect of immediate supplies, but with the constant expenditure of *one thousand dollars* each month. I certainly hope that the church will not permit these things so to be. If they do the mission must certainly fail. There are now in the Central School 35 youths, some of them are lads of uncommon promise. They are fast getting a good acquaintance with the English Grammar—also the Tamul with Arithmetic, and write the principles of translating from English into Tamul, and from Tamul into English. Many of them speak English with considerable propriety. That is a great thing. The languages are so dissimilar, that for a Malabar to speak English, or an Englishman to speak Tamul with any good degree of propriety, is a great acquisition. At the last public *examination*, some of the lads declaimed in English, and spoke an English dialogue very well. They are in short laying a good foundation for a future Education,

The *Female Boarding School*, which is at Oodooville, under Mrs. Winslow's care, is doing as well as could be expected. The number of girls now in it is 32; and all the older and more promising of them are hopefully pious. They are instructed in reading and writing their own language, in Arithmetic and Geography—also in sewing knitting, &c. and especially in christianity. When the Mission was commenced in this district, scarcely a single female could be found, who was able to read. Now there are in our different schools more than 250 who are learning, and many of whom are now able to read. As a general remark the females here know nothing about needlework, knitting or any thing of the kind. The time of the higher classes of females is spent in mere idleness, except that they sometimes assist in cooking food. They seldom go out unless it be to the temples, and see but little company at home. The middle and lower classes work often very hard. The former pound rice, bring water, wood, assist in cultivating the land, &c. The latter go to the markets to buy and sell—carry heavy burdens on their heads—labour in the rice fields, &c.&c. The three lower castes of females as well as males are slaves. They are bought and sold as slaves are in America, but they are not so much under the immediate control of their masters and often they are left wholly to themselves for the greater part of the time—the masters perhaps requiring only a small part of their earnings. Measures have been taken for securing the freedom of slaves born after this time, and eventually, slavery will doubtless be abolished. Still the females are little better than slaves to their husbands. They are kept in total ignorance, and in great subjection. The means taken by us to increase knowledge among them will have a very important influence in raising the character of the female sex and consequently reforming the other also. Indeed we have reason for gratitude that the operations of the Mission have been blessed to so great a degree as they have, and that they promise so much good.

It has been a source of encouragement and matter of grateful reflection that now when the Lord has been pleased to come *again* and revive his work, is just the time when our christian friends in America will be rendering thanksgivings to God for the mercy shown to many here at the commencement. Perhaps it is in connexion with the more earnest thanksgivings and supplications of christians in America that God has seen fit to visit us again. Doubtless many such connexions exist, though we cannot see them in this world; but when at last that great chain is let down which connects heaven with earth, and we are permitted to see it, we shall trace these connexions with transporting gratitude.

INDIA-FEMALE EDUCATION SOCIETY.

The Education of the Native Females of India, says the London Missionary Register, is beginning to attract that notice which its importance demands. Success has unexpectedly attended recent efforts to interest the Hindoos in the Education of their Daughters; the minds of the most intelligent Natives having been greatly benefitted and enlarged in this and other respects, by their intercourse with our countrymen. Those degrading notions respecting the Female Sex, which reduced sixty or seventy millions to the most servile condition, and opposed an insuperable barrier to any extensive moral and religious melioration of the people, are happily beginning to give way.

JEWS IN PRUSSIA.

Extracts of a letter from Rev. Prof. Tholuck.

A letter has been receivvd from Professor A. Tholuck, dated Berlin, Dec. 4, 1824, from which we make the following extracts:—

Consider the following facts, and tell me, if they are not most encouraging; nay, I would almost say, unexampled. At R—, our missionary found access to the hearts of the Jews; not as if he had come to the Jews, the enemies of the Lord Jesus, but as if he had come to brethren in Christ. The head of the synagogue took such a liking to him, that he called him his dear pastor, and allowed him every day to deliver addresses to the Jews in his house. During these addresses, the Jews sometimes shed tears, pressed the hands of the missionary, and requested his prayers for them. At L—, some Jews called upon Mr. Handes and earnestly intreated him to prolong his stay with them, adding, that they would, at their own expense, hire a room which would contain two hundred persons, where he might preach to them. Unfortunately, he was so much in haste, that he could not accept their gratifying offer; yet he managed to address them in small parties. At G—, he held a meeting, professedly of Christians, in a large room, which was attended by all the Jews in the place, without exception. When Mr. Handes was apprized of this, he especially addressed himself to them. He had just been speaking of the unsearchable riches of Christ, which mere nominal Christians had not been able to find; nor, added he, are they known to Israel. The whole assembly was greatly moved. He closed with a prayer for the conversion of all who were present, especially of the Israelites. When he had ended, an old Jew, cordially embracing him, exclaimed, "Yea, we will love one another as brethren; I see that you love us. May God bless your words to all, and especially to me." This old Jew then confessed himself to be convinced of the truth of the Christian religion. When, some days afterwards, another Jew reviled and abused the preaching of the Gospel, this old Israelite openly professed his faith, saying, "Do not abuse Christ, you cannot alter it; he has surely died for my sins, and for thine." What a remarkable confession from the lips of one who had but lately been an enemy to the cause of Christ.

A Jew, who was present at the same meeting, had on the preceding night been robbed of 270 crowns. It was his intention to have pursued the thief on the following morning, but he was induced first, to hear the missionary's address, and remained till it was printed. Surely a remarkable circumstance in a Jew! When the missionary was formerly at G—, he found the Jewish teacher there, a young, vain, proud man, who violently opposed him, and turned him away in anger. On this occasion he found him quite changed. He listened willingly to the preaching of the Gospel, searched the scriptures diligently, called frequently upon the missionary, and now corresponds with him. One other important fact I must mention. The effects of the work of the Spirit of God are most strikingly exhibited among the Jews at K—. Mr. Handes on his visit to them, met with a most cordial reception. Since his departure, repeated applications have been made for his return. And when on his way home, he for some weeks stopped at Posen, a Catholic Christian was commissioned by the Jewish congregation at K—, most earnestly to request him to come to them, "because several families had now resolved to make profession of Christianity; and apartments had been prepared, where he might reside during his visit." Surely, this is the work of the Lord. And when such fruits appear, we should feel ashamed not to engage all our faculties in the formation of a work so happily begun. Mr. Handes could not comply with the wishes of these dear Israelites, as he was compelled to hasten to Berlin. But he intends, next spring, to make his first visit to K—, that he may continue in the work so evidently blessed by the Lord.

I wish I could fully express the encouragement which these blessed effects of our missionary efforts have given to us. In some of our members an unusual degree of zeal has been kindled, and our committee meetings are distinguished by feelings of deep interest. But the influence of our Missionary is exerted most beneficially in private societies; and you will be gratified by hearing that last Thursday evening thirty-one young divines, who had met in my house, were excited by the narrative of Mr. Handes, to take a most earnest interest in the salvation of Israel. This is very important in Germany, where still so much coldness prevails. The point to be desired is this, that all our Christian Ministers should be filled with an ardent wish to promote the conversion of the Jews who live within their parishes.

From Berlin also I have some pleasing information to communicate. In my last letter I mentioned a young student named M——, who had begun to visit me, and to read the New Testament. His last conversation convinced me, that the Spirit of the Lord was working powerfully in his heart. He repeatedly exclaimed in ecstasy, "Yes, surely, this is a divine book! O, could we only give up our prejudices!"

RELIGIOUS TRACTS IN FRANCE.

From the March number of the Edinburgh Christian Instructor, we learn that a Society has been recently formed in Glasgow, for the printing and distributing of religious tracts, in France. In their appeal to the public, the Committee of the society state, that low, immoral, and profane ballads, are now circulated in that kingdom, with unparalleled diligence; that the myriads of hawkers, who traverse every district and corner of the country, go out loaded with these pernicious publications, and their effects are demoralizing in the extreme. The Committee believe, that if Religious Historical Tracts, printed and done up in the same form as those of an opposite tendency, could be sold to hawkers at a cheaper rate, it would go far to throw out of the market, these seeds of infidelity and wickedness. Indeed, they say the experiment on a small scale, has been made; through the liberality of Christians in Scotland, thousands of tracts have been printed, and having been furnished to the hawkers at a low price, have been extensively circulated, and have done much good. It will be the aim of the new Society, to give system and permanency, to the efforts of all who may be disposed to engage in this good cause. The Committee close their appeal to the public, with the relation of the following animating fact, which they say, came under the personal observation of one of their number. [*N. Y. Observer.*

A translation of the tract, "Serious Thoughts on Eternity," had found its way into the shop of Mr. B——, a manufacturer of considerable influence and property in B——, in the south of France, a town containing without a single exception, a thoroughly popish community; he took it up and read it; it alarmed him, and he read it again; he pondered much over it for some time as it was the only book of the kind that had ever fallen in his way; in this Tract were several references to the New Testament; this was a book he had never seen, and he longed to search further into a subject which now appeared to him of immense moment; he searched every store in town, to see if they contained such a book, and at last in the shop of a bookseller, to whom a Protestant clergyman had sent a few copies, with the faint hope, that they *might* meet a purchaser, he discovered the volume he wanted, he read the tract again, and consulted all the pages in the New Testament referred to; he pondered what these things could mean; he was awakened to a serious concern for his immortal soul, and the New Testament was now his constant study. At length he thought with himself,—are there none that are concerned about these truths? and he concluded, that the individual who had sent the New Testament to the bookseller, must surely feel their importance and value; he made the necessary inquiries, and found that it had been sent by the Protestant clergyman at T——; he wrote to a friend in the same town, requesting him to call upon the clergyman to say that he had seen the New Testament, and was desirous of corresponding with him on the subjects contained in it. Of this invitation, the clergyman gladly availed himself, and commenced a correspondence which was not speedily terminated; Mr. B——'s heart was touched by the influence of the Holy Spirit, and his mind gradually opened to a knowledge of divine things. He left the Romish communion, and is now a most useful and devoted servant of the Lord Jesus. By a letter lately received, he had sold at reduced prices, in the town where he resided, and villages around, upwards of eleven hundred New Testaments, and had also sold and distributed several thousands of religious tracts; he has been the means likewise, it is added, of awakening the attention of several of his friends to a concern for their souls, and amongst others of two Popish priests, who, although they have not left the Church of Rome, are now active in exhorting their parishioners to read the Scriptures. Thus it is that by the blessing of God, *one single tract* has been the means of the circulation of *eleven hundred New Testaments, several thousand tracts, the conversion of at least one individual, and the awakening*, and it is to be hoped the conversion also of *two Popish priests*. Let us not therefore, remove our hands from a work so auspiciously commenced, but steadily persevere in the diligent use of the means, praying, withal, for a more abundant out pouring of the Divine Spirit to accompany them.

P. S. From the London Tract Magazine for April, we learn, that since the formation of the Glasgow Society, the Minister of the interior of France has decided that the hawking of books and pamphlets, is contrary to law, and that he has instructed the Mayors in all the departments to inform the Attorney General of every individual, who may be detected in transgressing this regulation. "This," says the Editor of the Magazine, "is another instance of the earnest endeavours now making in the Roman Catholic countries, to prevent the diffusion of the light of Truth."

Berlin Missionary Seminary.—More than forty young men have been educated in this seminary, all of whom have gone forth, with the Bible in their hands, to preach the glad tidings of salvation to the heathen. In the course of five years, seven of the students have been called to labour among the Jews. At present there are twelve students in the seminary, all of whom, are represented as men "entirely devoted to Christ and his cause, and anxious to promulgate his Gospel among the heathen."

BIBLE MEETING

On Wednesday April 12 was held in London, the annual meeting of the West London Auxiliary British and Foreign Bible Society. The Hon. C. Shore, son of Lord Teignmouth, who is well known as President of that "general ancestor" of such associations—the B. & F. B. S. occupied the chair.

The Annual Report was read, by Rev. Basil Wood, one of the Vice Presidents. By this document it appeared, that since the first establishment of the British and Foreign Bible Society, in 1804, the sum received and applied to the purposes of the institution, in subscriptions, donations, &c. amounted to one million one hundred and sixty four thousand nine hundred and sixty three pounds sterling,—($5,172,435 72.) *Rel. Chron.*—

BIBLES IN THE BRITISH ARMY.

The orders promulgated on this subject, some months since, may be remembered by most of our readers. It is now stated that a new army order has recently been issued, intimating that every soldier in the service, shall be provided with a Bible, and directing that each man shall produce the book with which he shall be provided, at every inspection of the regiment to which he may belong.—*Ib.*

Tract Society.—The Rev. Drs. Milnor, Knox and Spring, and the Rev. Messrs. Sommers and Summerfield, says the N. Y. Observer, have been appointed by the Executive Committee of the American Tract Society, recently established in this city, to attend the anniversary meeting of the American Tract Society in Boston, and to confer with the committee of that Society on the subject of an union of the two institutions.

Churches of the several Denominations in New York and Philadelphia.—We derive the following comparative statement, from recent publications, which are believed to be accurate. We follow the arrangement of the larger societies adopted by the Philadelphia writer, originating, we presume in date of establishment.

Friends	New-York,	4	Phil'a	5
Presbyterian,	do	19	do	15
Episcopal,	do	18	do	12
Lutheran,	do	2	do	5
Baptist,	do	11	do	9
Methodist,	do	13	do	12
Reformed Dutch,	do	13	do	2
Roman Catholic,	do	2	do	4
Other denominations,	do	13	do	24

Including the Synagogues in each city.

N. Y. Rel. Chron.

Convention of Congregational Ministers.—The Congregational Ministers of Massachusetts met, as usual, in Convention, at the New Court House in Boston, on Wednesday the 25th ult. At 10 o'clock on Thursday, the Convention proceeded to the church in Brattle Square, where a discourse was delivered by the Rev. Dr. Pierce, of Brookline. At the close of the public services, a collection was made for the benefit of the widows and orphans of Congregational clergymen, amounting to 365 dollars. This sum, with some additions from the funds of the Convention and from the Massachusetts Charitable Society, is divided amongst *forty-two* widows, in sums regulated by the circumstances of the respective individuals.

Theological Seminary at Princeton, N. J.—An examination of the students of this Institution, was held on Friday, the 15th inst., and continued till the 16th. Many clergymen from various parts of the country, were present, besides the Committee of the Board of Directors, which was composed of the Rev. Drs. M'Dowell, Spring, Ely, Chester, Rev. Mr. Johnson, and Rev. Mr. Weed. The senior class was examined upon Polemic Theology, Church Government, and Ecclesiastical History. The second class upon Didactic Theology and Ecclesiastical History. The third class upon the Original Languages of Scripture, upon Sacred Chronology and Geography, upon Biblical History, Natural Theology, Biblical Antiquities, and Biblical Criticism.—*N. Y. R. Ch.*

REVIVALS.

Oodooville.—Under the head of Religious Intelligence is found a highly interesting letter from the station at Oodooville, from which it appears, that the Ceylon stations have been a second time visited by the reviving influences of the Spirit of grace. Who can read *such* details, and any longer doubt, whether the cause of missions will be owned and acknowledged by that Great Being, who has the hearts of all men in his hands, and who can turn them whithersoever he pleases. Weak as are all human efforts, and feeble as are all the counsels of men, we know that the events of Divine Providence are brought about by means; and, that the weak things of this world are often chosen, to confound the wise. Still there is a dignity in the cause of missions, which even when taken in an abstract sense, should seem sufficient to command the respect of all who give the subject a single moment's serious reflection.

But whatever may be the opinion of opposers and cavillers, the Christian public will not fail to remember their spiritual blessings with gratitude; nor neglect to give the heathen a special interest in their supplication at a throne of grace.

From the Religious Advocate.

By a gentleman from Palatine, we learn that a revival of religion has, for some months past, been progressing there, and that between 60 & 70 persons have been made the hopeful subjects of Divine grace. This work has been opposed, as is frequent in such cases, by the worldling and the sinner. One case of opposition is worthy of notice. It seems that a woman in this place had become hopefully a subject of this work, and wished to attend a prayer meeting. She was pursued by her husband in great rage; he was overtaken by a friend, who had lately been reading in Wood's Dictionary of the Bible, the disasters of Pharaoh, in his pursuit of the children of Israel from Egypt. This friend observed to him the similarity of their situation. The Israelites were going to worship the God of their fathers. Your wife, said he, is going to worship the same God, who can deal with you with the same awful judgments; he then invited him to give up the pursuit, and go with him to the prayer meeting;—he did so. Here he was struck with the awful solemnities of eternal things. From this place he returned home, begging for mercy, and from this state of awful terror he is now hopefully relieved, by a genuine faith in the Lord Jesus.

WESTERN RECORDER.

UTICA, TUESDAY, JUNE 7, 1825.

Bible Classes.—The remainder of the article on Bible classes, which was issued by the Pastoral Association of Evangelical Ministers in Massachusetts, and which we commenced in our last, is necessarily deferred, from our not having received, the week past, the paper which was to contain it.

Both of the communications on our last page to-day, are written with ability, and as they embrace important topics, we hope they will be attentively read.

American Sunday School Union.—We learn through the medium of the N. Y. Religious Chronicle, that the first anniversary of the American Sunday School Union, was celebrated on the 24th ult. in the first Presbyterian church in Philadelphia. The house, though large, and fitted up so as to accommodate the greatest possible number of persons, was crowded to overflowing, and very many were compelled to retire for want of room. The moderator and members of the General Assembly of the Presbyterian Church, now in session, were present on the occasion: and many delegates from auxiliaries, far and near, contributed to add to the general interest by their attendance. The exercises are represented as having been highly animating. Resolutions were passed expressive of the increasing conviction of the utility of Sunday schools, and of the importance of extending them over the whole face of the country.

It appears from an abstract of the report, published in the Chronicle, that besides the American Sunday School Magazine, of which 1000 copies are published, and the Teachers' Offering, amounting to more than twice that number, there have been issued the year past, more than 1,000,000 copies of reward books, Tracts, catechisms, spelling books, hymns in sheets, and other publications for the benefit of the schools,—and this under the superintendence of a Board of Directors, unanimously chosen for the purpose from five different denominations of Christians. Stereotypes to the amount of 1000 plates have been procured—Depositories have been established in the cities of New York, Albany, New Haven, and Baltimore. The Board have had under their employment, some part of the past year, six missionaries, for the purpose of establishing schools and auxiliaries, and visiting those which had been previously established, and for forwarding the general interests of the institution; and they report that the exertions of these missionaries have been attended with signal success.

In Maine, Vermont and Louisiana, there are yet no Auxiliaries, but the interest in Sabbath schools is increasing.

In New Hampshire, the first state Sunday school, was organized under favourable circumstances in September last.

In Salem, Mass. there is an Auxiliary consisting of six schools, 128 teachers, and 630 scholars; and at Boston where there are 23 schools containing 2100 scholars under the care of 300 teachers, a meeting had been appointed for the purpose of forming an auxiliary of the Union.

Rhode Island furnishes at present one auxiliary, consisting of 621 scholars; and a state auxiliary, is in contemplation.

Connecticut contains 30 auxiliaries, formed into a state institution the year past.

New York state numbers at present 10 auxiliaries, the most important of which, are two in the city of New York, viz. the "Female auxiliary, for the promotion of Sabbath Schools," embracing 38 schools, 528 teachers, and 3052 scholars; and the "Sunday School Union Society," which reports 58 schools 616 conductors and 4430 scholars. Each of these two auxiliaries paid 50 dollars into the general treasury on their admission to the Union. The 10 auxiliaries in this state, embrace 170 schools, 1387 teachers, and 12,786 scholars.

New Jersey numbers 45 auxiliaries, 30 of which report 100 schools, 1072 teachers and 8014 scholars.

Pennsylvania numbers 170 Auxiliaries. The total number of schools under the care of the Union, in this state, is 397: containing 3742 teachers, and 26,228 scholars.

In Delaware are 13 Auxiliaries: embracing 27 schools, 189 teachers, and 1736 scholars. Each white scholar receives annually 20 cents out of the state funds.

Maryland has 14 Auxiliaries; Virginia has 24; North Carolina 9; South Carolina 4; Georgia 1; Alabama 1: Mississippi 3; Tennessee 2; Kentucky 4; Ohio 5, and Indiana 1.

Missouri and Illinois united, formed a General Sunday School Union in March last, embracing 56 schools.

Michigan has one Auxiliary; and auxiliaries are about being established in Florida.

At the time of forming the report, it appears that the grand total stood as follows:

Whole number of Auxiliaries,		321
do.	Schools,	1,150
do.	Teachers,	11,295
do.	Scholars,	82,697

Such details as the foregoing need no comment, especially when it is recollected, that the American Union has been in existence but one year; and that an immense number of schools are, doubtless, calculating, at no distant time to send in their reports and become auxiliary. What an amount of influence has been gained by the five denominations, in this short period, in behalf of Sunday School instruction!

American Tract Society.—The New York Observer of the 4th inst., says, that the union of the American Tract Society at Boston with the Am. Tr. Soc. lately established in the city of New York, has been consummated. It appears that the subject was fully discussed at the late anniversary meeting held at Boston; and that the vote was unanimous in favour of becoming auxiliary to the national institution.—Most of the Tracts already issued by the eastern Am. Society, are to be continued in circulation. The A. T. Magazine and Christian Almanack are hereafter to be issued at New York; and the tract printing establishment at Boston, is to be removed to N. Y., whenever the new building, the corner stone of which is already laid, shall be completed.

A New Editor.—Rev. Mr. Rand relinquished his charge of the Maine Christian Mirror, (a work which we have often quoted with pleasure,) on the 27th ult.; and Mr. Parkhurst is announced as his successor. Mr. R. was certainly an able and devoted editor; and Mr. P. is represented as possessing similar qualifications. We wish the latter all the success that fell to the share of his predecessor.

Mr. Summerfield.—The last number of Zion's Herald mentions with concern, a report, that Mr. Summerfield is sick at New-York, and that his life is despaired of. As the N. York papers are silent on the subject, we hope that the report will not prove true.

The Fourth of July.—As the time of our National Anniversary is approaching, it is gratifying to see that the subject of making contributions to the Colonization Society is again brought forward in the public prints, and that the project can now be urged by stronger considerations, than at any former period. But we have only leisure at the present moment, to tell our readers that we have been duly authorized to receive and transmit such sums as may be contributed in this part of the country; and we hope that, at least, for the credit of this portion of the State, we shall not be compelled to make our returns in blank.

Bunker Hill Monument.—More than $58,000 have been raised for this object—$10,000 by the Government of Massachusetts, and more than $28,000 by the citizens of Boston alone.

Fire.—In the late fire at Providence, R. I. the Universalist Chapel was destroyed.

Education in Greece.—It appears from the late English magazines, that the British and Foreign School Society, are beginning to direct their attention to the subject of education among the Greeks. The object is to establish schools on the British system of tuition, in all the principal towns of that interesting country. Several Greek youth have been educated in England with a view to this special object;—others are preparing for the service. One has already sailed for Greece, accompanied by an English gentleman with the view of opening a school at the seat of Government: and several books, pamphlets, &c., containing Bible lessons, and elementary lessons in reading and spelling have been printed in modern Greek, for the accommodation of the schools which are to be established in the country,—and what is still more encouraging, the Greek government have given assurance of the most extensive and hearty co-operation.

☞ "N. Y.'s" Queries, next week.

POLITICAL.

DOMESTIC.

It appears from private letters received in this village that Gen. LA FAYETTE will be here on Thursday, of this week. Preparations have been made for receiving him in a suitable manner. He will probably be in Rome on Thursday morning.

The following is the order of proceedings.

GENERAL LA FAYETTE.

The committee appointed to arrange the order of proceeding, for the reception of GEN. LA FAYETTE, have agreed that the General shall be met at Rome by a deputation from this village, and by a military deputation. That he shall thence be escorted by the citizens of that neighbourhood and a squadron of cavalry, thro' Oriskany and Whitesborough, to the boundary of Utica, where he will be received by the committee of arrangement and the troops, and greeted by the discharge of 24 cannon.

The troops will be formed in two lines, down which he will pass, and proceed accompanied by the troops through Liberty Street, and down Genesee Street, to Shepherd's Hotel, where he will be addressed on behalf of the citizens, by the President of the Village. The troops will pass in review before the General, at Shepherd's front stoop. They will then be formed to receive the General in line, and at his departure, fire a salute of 24 guns.

The bells will ring immediately after the first salute, as the General enters the town.

The Creeks and the Georgians furnish the most important political topic at the present time. Our readers are in full possession of our views on this subject; and the recent events that have transpired, tend strongly to demonstrate that we have not been mistaken as to matters of fact, or motives of proceeding. It appears from the political papers, which we are glad to see, are taking up the subject in good earnest, that McIntosh, instead of being murdered, as *some* of the southern editors would have it, was *regularly executed* by the authority of the Creek nation in council assembled, for the breach of the very law which he himself had previously assisted in promulging—and this, according to the penalty which had been publicly and solemnly declared by himself as one of the chiefs. A small number besides him were condemned and will probably lose their lives—but not the least disturbance has been offered to any whites, nor have we yet seen any thing like the shadow of an evidence in favour of the pretence, that the affair has taken place through the instigation of the whites.

The Darien Gazette of the 10th of May presents the following statement:

"We are informed that at a late meeting of the Creeks, they made three irrevocable laws, viz. That they would not receive one dollar of the sum stipulated to be paid them by their last treaty for their land.

"That they would not make war upon the whites, nor would they shed a drop of the blood of those who should be sent to take their land from them.

"That if they were turned out of their houses they would die at the corner of their fences to manure the soil, rather than they would abandon the land of their forefathers."

What will come of the whole affair we know not. We feel confident that the treaty originated in iniquity; and that if all the circumstances of the case had fairly come before the President and the Senate, it would never have been ratified. As matters are, the government of Georgia may perhaps resort to forcible measures. Yet, we are not displeased to see that they have at least prudence enough to postpone the contemplated surveys: and were it not that the Indians are unhappily a despised race; and that even the wise ones of our nation seem to feel something like a lessening of the ties of moral obligation when discussing questions relative to the rights of the Indians, we should still hope that the injuries of the Creeks would eventually be redressed.

The following paragraphs are from the New-York Daily Advertiser.

"Of all the pacific and philanthropic plans that we have ever seen put into practice, we think the Georgia Indians scheme has produced the most extraordinary effects. The Creeks who were said to be so strongly in favour of it have risen up in a body, and resolved to die rather than to submit to it, while the Georgia Grand Jury have *presented* all their aiders and abettors.

"Little reason have the Indians to trust the declarations of those who attempt to persuade them, for their own advantage, to leave their country for a *terra incognita* beyond the Mississippi and it is sincerely to be hoped, that warning may be taken from the manner in which the Creek treaty has been managed by a party of the Georgians and the spirit they have shewn towards the poor, defenceless remnant of that once powerful and heroic nation a spirit of such unmingled selfishness and inhumanity as to cast a severe reflection on them as christians, as citizens, and even as men."

Another Steam Boat Explosion.—The Steam Boat Legislator, of the exchange line from Philadelphia to New York, exploded just as it was about to leave the wharf at the foot of Marketfield St. last Thursday morning. Five of the hands, waiters, &c. were killed, and several of the passengers injured. The boiler was on the low pressure principle; and the cause of the explosion is entirely unknown. It appears to us, that unless further discoveries can be made in the philosophy that appertains to this system of propelling boats, the community will eventually forsake steam boats altogether.

Canal Bridges.—One of the greatest inconveniences in travelling on the canal, is the frequency and lowness of the bridges. Under most of them, the boat has just room to run. If passengers are standing upon the deck, with their backs to the bridge, they are liable to be swept off, or crushed to pieces. Measures are taking to correct this inconvenience, by elevating the bridges several feet above the highest decks.—*N. Y. Statesman.*

The opening of the Farmington canal is to be begun on the 4th of July at Southwick Ponds, on the north line of the state of Connecticut, and Governor Clinton has been invited to attend, as well as Governor Wolcott, who is to break the first ground.

The Ohio Board of Canal Commissioners have determined to break ground on the 4th of July next, and have invited De Witt Clinton, Esq. of New York to be present and deliver an address on the occasion.

The books for the subscription to the stock of the Delaware and Rariton canal closed in New Brunswick on the 26th ult. About twelve times the amount of capital was subscribed.

New York High School.—The High School Society, have directed the Board of Trustees to purchase, ground in the vicinity of the boys' High School, for the purpose of establishing a school for females on a similar plan, and to open subscriptions for stock for the completion of the same.

Capt. Patridge's School.—The American Literary, Scientific and Military Academy of Capt. Patridge at Middletown, is incorporated by an act of the legislature of Connecticut, the property of the institution exempted from taxation and the students from military duty.

Schools in New-York.—The Trustees of the New York Free School Society determined, at a late meeting, to erect several new edifices for the purpose of gratuitous instruction upon the Lancasterian plan.

The common school fund of Connecticut, amounts to $1,756,233. The whole population of the State amounts to only about 300,000 souls.

A gentleman in Edenton, N. C., has offered to pay $1,000 for the transportation of 100 free persons of colour from that vicinity, under the auspices of the Society, or ten dollaes each for as many as will go.

The Lockport Observatory mentions the probability of the Locks at that place being finished by the middle of June.

Doing evil that good may come.—The Connecticut Legislature have granted a lottery, for the assistance of the Retreat for the Insane at Hartford.

Massachusetts.—On Friday, the Hon. Levi Lincoln was declared to have been elected Governor by 35,221 votes, and Hon. Marcus Morton Lieutenant Governor, by 94,637.

The Legislature of Massachusetts assembled on Wednesday, the 25th inst. Nathaniel Silsbee was elected President of the Senate, and Timothy Fuller speaker of the House of Representatives.

It is stated in the Washington papers that the Post Master General has in view an experiment which will have an important bearing on the commercial interests of this country. It is to require the mail contractors, on the great routes on the arrival of any important commercial news, to send express mails on their lines at the rate of 11 miles an hour, and thus put a stop to those speculations in which individuals, anticipating the mails, make fortunes by fraud and injustice.

Treaty with Colombia Ratified.

The ratification of a general Convention of Peace, Amity, Navigation, and Commerce, between the United States of America and the Republic of Colombia, concluded and signed at Bogota on the 3d day of October last, by Mr. Richard C. Anderson, Minister Plenipotentiary of the U. S. in that capital, and Don Pedro Gual, Secretary of State for Foreign affairs, were exchanged in this city on the 28th instant, by Mr. Daniel Brent, Chief Clerk of the Department of State, on the part of the United States, and Don Jose Maria Salazar, Envoy Extraordinary and Minister Plenipotentiary from Colombia, on the part of his Government.—*Nat. Jour.*

FOREIGN.

Spies in Spain.—The following official notice from the Police of Avignon, which we translate from one of our late Cadiz papers, gives a gloomy idea of the state of things in the Peninsula, since the restoration of the "legitimate monarch."

[*N. Y. D. Adv.*

SARAGOSSA, April 5th.

Intendancy of the Police of Aragon.—Certain persons animated with a commendable zeal for the service of the King, our master and Religion have communicated various advices to the Intendant of Police and other authorities, by anonymous letters and papers. Although in many cases the truth has been ascertained, and the proper remedies and punishments applied, in others it has been found impossible to establish the facts or apply the remedy for want of sufficient proof. It is generally clear that the writers are acquainted with the subjects of which they write, and the Intendant in his zeal for the prompt and efficacious administration of justice, promises on his honour, his conscience, and his most solemn oaths, that nobody, who will make known by word or writing, the means to be taken to obtain the necessary information, shall be betrayed; and those who desire to conceal their names are requested to indicate other persons who may communicate facts, &c.—G. de la Torre de Trasierne.

Burmese War.—Accounts from India, to the 5th of January, announce a decisive victory over the Burmese by the British and native troops under Sir Archibald Campbell. On the first of December, Boundoola, the Burmese General, appeared at the head of the united forces of the Burman empire, amounting to between 50 and 60,000 men, apparently all armed, with a numerous artillery, and a body of Cassay horses. Their haughty leader, says Sir A. had declared his intention of leading us in captive chains, to grace the triumph of the Golden monarch; but it has pleased God to expose the vanity of his idle threat, and crown the heroic efforts of my gallant little army, with a most complete and signal victory. The despatch states that Boundoola's army was driven from all their works, abandoned all their guns, and a great quantity of arms of every description, and suffered almost a total defeat. Their loss is calculated at 5,000 men. Sir A. Campbell says, 'humbled, dispersed, & deprived of their arms, they cannot for a length of time, again meet us in the field. Those means which the Burmese government, were seven months in organizing for our annihilation, have been completely destroyed in the course of seven days. Of 300 pieces of ordnance which accompanied the grand army, 240 are in our camp, and in muskets their loss is to them irreparable.'—There was another victory on the 15th of Dec. The Prince came down with an army of 20,000 men, all armed, under the *pretence* of suing for peace. Sir A. Campbell attacked him immediately and put his army to route, taking 8,000 stands of arms, the whole of the camp equipage and 30 war boats.—*Statesman.*

NOTICE.

The Directors of the Western Education Society, are to meet at the boarding house in Clinton, on Monday the 13th inst. at 10 o'clock A. M. *June 3d*, 1825.

BIBLE.

It is affectionately requested, that the gentlemen in the various school districts of the several townships of Oneida County, who have had the kindness to take charge of investigating within their districts the number of families, or of unconnected individuals, who are destitute of the *Bible*, will be punctual, and early, in forwarding their reports, to the Town Agent and that these will make no delay, in transmitting them to the General Agent for the county, in Utica. C. STUART.

Married,

At Pittsfield, Mass. Chester Dewey, Esq. Professor of Mathematics and Natural Philosophy in Williams College, to Miss Olivia H. Pomeroy, daughter of Lemuel Pomeroy, Esq. At Newport Mr. Thomas M. Breese, purser in the navy, to Miss Lucy Maria Randolph, daughter of Richard H. Randolph, Esq.

DEATHS.

At Albany, Mr. Henry B. Cook, merchant, in the 34th year of his age.

In Le Roy, Mr. Ephraim May, aged 108 years. His descendants are one hundred and forty one in number. He was a perfectly temperate man. In Hudson, Capt. Anthony Maxwell, in the 71st year of his age. Capt. Maxwell was one of the soldiers of the Revolution. In Troy, Dr. John Willard, 65.

NEW-YORK PRICES CURRENT.

(*Corrected Weekly.*)

ASHES—*Pot*, (ton)	$110	*a* 111 25
Pearl, do.	115	*a* 116 25
FLOUR—Western Superfine,	5 50	
The market is rather unsettled.		
GRAIN—*Wheat*, (bush.) western,	1 12	*a* 1 14
Rye, do	50 cts	
Oats, do.	27	*a* 23
FEATHERS—Live American per lb.	35	
HOPS—First Lot, 1824	lb. 18	
LUMBER—*Yard Prices.*		
Shingles, (per M) best	$ 3 50	*a* 3 75
do. do com'n	1 50	
Pipe Staves do	54	
Hhd. do do w. o.	43	
Bbl. do do w. o.	24	
Hhd. do do r. o.	24	
Heading, do w. o.	40	
Hoops, do	18	

PROVISIONS—No alteration has been felt, either in Beef or Pork; the former, however, is in the greatest demand.

Beef, prime, new,	$ 5 50	*a* 6 25
do mess,	8 50	*a* 9
Pork, prime, new,	10 25	*a* 10 50
do mess,	14 25	*a* 14 50
Hams,	7	*a* 10
Butter,	7 9	*a* 10
Lard,	8 1-2	*a* 9 1-2
Cheese, in cask and box,	5	*a* 8
PLASTER OF PARIS—(per ton)	$6	*a* 6 25
WOOL—*American merino* full bld,		
1st quality,	55	*a* 62 cts
1-2 blood do	40	
3-4 do do	44	*a* 45
Common or native in fleece		
clean,	30	*a* 35
Skin wool, batters 1st ql.	55	*a* 62
do do 2d ql.	35	
do do 3d ql.	25	
Spinning, do	20	*a* 30

WANTED,

A JOURNEYMAN WINDSOR-CHAIR-MAKER.—Also an Apprentice, about 14 years of age, wanted immediately. Apply at H. HICKCOX'S Chair-Factory, Whitesborough street.

Utica, May 31, 1825. 48tf

NO. 84, GENESEE STREET.

THE subscribers are now receiving in addition to their former stock, a fresh supply of

GROCERIES,

which they offer on the most favourable terms for cash, or approved notes payable at either of the banks in this village, among which are the following:

150 Chests Skin Tea, (various chops)
10 Old Hyson, do.
15 Young do. do.
25 Souchong do.
15 Bohea do.
10 Hhds. St. Croix Rum,
3 Jamaica do.
7 Pipes Brandy,
4 Holland Gin,
40 Qr. Casks, different kinds Wine,
30 Kegs Richmond Tobacco, Nos. 1 and 2,
25 Boxes Lump Sugar, Nos. 1, 2 and 3,
40 Bbls. Brown do.
25 Boxes Short Pipes,
12 Bags Pepper and Pimenta,
6 do. Coffee,
8 Hampers Porter Bottles, &c. &c. &c.

J. C. HASTINGS, & CO.

April 19, 1825. 42tf

A CLERK WANTED.

A Young man 16 or 17 years old, wanted to tend a Country Store. A pious young man, coming well recommended, will meet with encouragment. Inquire of the Printer.

May 23 1825. 3w 47.

Whitesboro' Academy.

THE Trustees would inform the public that this Seminary is now open for the reception of Students under the tuition of Mr. C. CRITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 44

THE PREMIUM BONNET.

The elegant grass Bonnet which was manufactured by Miss Jerusha Stebbins, and which drew the premium in Madison County in October last, is now left for sale, in the care of Merrell & Hastings, of this village.

Utica, May, 1825.

PLATTSBURGH & CANADA NOTES WANTED.

THE Notes of the Banks of Plattsburgh and Canada, (excepting those of Little York,) received for goods, at par, at the store of THOMSON & LYMAN.

Utica, May 8, 1825.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May, 24, 1825.

TRUMAN HASTINGS,

ATTORNEY & SOLICITOR

HAS opened an Office at the corner of River and State-streets in the City of Troy; where he will punctually attend to the business of his profession. *Troy, May 17th.* 1825.

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. "*Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* TRUMAN PARMELE, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

NEW STORE.

I. J. BERRY'S

Family Grocery, Agricultural and Garden Seed Store.

No. 65, Genesee St. Utica.

THE public are most respectfully informed that the above Store has been opened for the supply of such articles as are of general family use in the Grocery Line;—Such as Tea, Sugar, Coffee, Raisins, Fish, &c. &c.; together with a great variety of the choicest Liquors, and Wines. Those ladies and gentlemen who may think proper to confer their favours, may rely upon being supplied with goods of the first quality, and at the lowest prices.

Tavern Keepers will find it much to their advantage to take their supplies of Liquors and Groceries from this Store.

The proprietor begs to call the attention of his friends and the public in general, to the other branch of his establishment for the general supply of AGRICULTURAL, GARDEN and FLOWER SEEDS!

Those whose taste inclines to the culture of Botanical Plants, will here find a collection of the most rare and curious seed selected from the best sources, due caution having been taken to secure such as are genuine.

Farmers can be supplied with Seed Grain at this store.

Utica, Feb. 7, 1825. 32

BY order of the Honorable Joshua Hathaway Esquire, Surrogate of the County of Oneida, notice is hereby given, that on the 20th day of July next, at 2 o'clock in the afternoon will be sold at public auction, on the premises, near the Clinton Woollen Manufactory in Paris in said County of Oneida, all that certain piece or parcel of land situated in said town, and formerly owned by Cesar Freeman deceased, bounded as follows; beginning at the south west corner of Isaac Benedict's land on the road leading by the dwelling house of Elisha Lee, in Paris, and running thence south seventy degrees and thirty minutes, east seven chains and eighteen links, to the dyke, owned by the Clinton Woollen Manufacturing Company, thence south along said dyke, seven rods; thence westerly to the centre of the aforesaid road; thence along said road eight rods to the place of beginning; together with the buildings thereon. The terms will be made known at the time and place of sale. Dated May 30th 1825.

WALTER POLLARD Administrator of the Estate of Cesar Freeman, deceased. 48 2wp

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

From the Rockingham Gazette.

SPRING.

WHEN brighter suns and milder skies
Proclaim the opening year,
What various sounds of joy arise!
What prospects bright appear!

Earth and her thousand voices give
Their thousand notes of praise;
And all that by his mercy live,
To God their offerings raise.

Forth walks the labourer to his toil,
And sees the fresh array
Of verdure, clothe the flowery soil,
Along his careless way.

The streams all beautiful and bright,
Reflect the morning sky;
And there, with music in his flight,
The wild bird soars on high.

Thus, like the morning calm and clear
That saw the Saviour rise,
The spring of heaven's eternal year
Shall dawn on earth and skies.

No winter there, no shades of night
Profane those mansions blest,
Where in the happy fields of light
The weary are at rest.

A correspondent has our sincerest thanks, for the following article; and though, at the present time, we are more pleasantly situated than he appears to be, respecting the thing he complains of, we have formerly suffered more than enough, to enable us to sympathize with him in all his strugglings of vexation.

VERBUM AD CLERUM.

MR. HASTINGS,—I need not inform you that I am well pleased with your occasional remarks on subjects connected with the cultivation of Sacred Music, when I relate to you the difficulty I have to repress my feelings of vexation at the thought that there should be, among any class of your readers, evidence of so much Vandalism yet existing, as to complain that a small corner of your paper should be devoted to such an interest. Yet we ought not to think it strange that there should still be, within the limits of our great state, many a dreary waste, as well, in point of taste and science, as of religion and morals. But, notwithstanding some unpromising appearances, owing, perhaps, to *local* causes, it is gratifying to perceive, that within a few years there has been a greater improvement in theological science, and in those departments of literature and taste that are intimately connected with religious cultivation, than in former years; and I assure you it would be very gratifying to some of your readers who feel an interest in the dissemination of evangelical truth, to have those causes pointed out, which prevent a correspondent improvement in the science of Sacred Music. I crave the liberty, dear sir, to suggest to you a query,—whether, or not, one great cause may not be found to exist among our clergy. It is generally granted among enlightened men of the present age, that in order to be properly qualified for his profession, it is necessary for the preacher of the gospel to have what is termed a liberal education, that is, a general acquaintance with the circle of sciences, as well as with the philosophy of language. He should be acquainted both with words and things, before he can be properly qualified to instruct all classes of men in their great and various duties. We are not therefore to expect that any one who may have been thus properly educated, and who may be supposed capable of appreciating the intimate connexion between the interests of literature and the highest excellence of his profession, should so far set at nought all taste and all refinement in literature as to undervalue and neglect that heavenly art which has, from an early age of the church, been made an auxiliary in the public labours of God's ministers.

It is expected that one who is sufficiently acquainted with literature to fearlessly exhibit his intellectual productions before congregations made up of men of various degrees of taste and knowledge, must understand what is meant by the word "*poetry*," especially, when qualified by the term "*lyric*." But do the selections of many of those who lead our public devotions, justify such an expectation? For one, I am constrained to avow my honest belief that such preachers deliberately and intentionally omitted the above article in their study of the Elements of Elocution. And why did they not preserve consistency, and omit the other parts of the elements? Why are we indulged with bold and striking metaphors, with fine illustrations, pathetic descriptions, and powerful appeals to the conscience all in unexceptionable language, when our ears are so soon to be assailed with the unmeaning and inarticulate sounds of an uninstructed congregation endeavoring to elevate their devotional feelings by vociferating more rhymes than reason? One may venture to ask the better informed on this subject, whether there are not in truth, many of the hymns of Dr. Watts, and others, which a man of literary taste should be ashamed to read as poetry for the purpose of being sung? and whether many of those hymns which are so constantly used in connexion with Watts' Psalms, are not almost infinitely inferior to the Psalms? Is it not a fact that the productions of David better deserve the epithet *inspired*, than the productions of Watts? And is it not a fact that they better deserve the name of Poetry? Whether it results from the nature of the subjects attempted to be versified, (many of which have as little to do with poetry, as a theorem in Natural Philosophy,) or from the dulness of the author when he attempted to write them, is a matter of no consequence. If you will advise those of your clerical readers who permit your articles on the subject to lie on their tables unread, and who are resolved not to devote any time to the study of those Psalms and Hymns which they read every Sabbath to their auditors, as though they thought they were performing a useless task, to make their selections altogether from the Psalms, so as, in some measure, to avoid the error complained of, without any supposed loss of time; I will indulge the hope, that some other portion of the same profession may, ere long, bestow so much attention to the hymns themselves, as to manifest, by their selections, that they have discovered which of those hymns contain some poetical merit, and which are merely prose run mad.

I will here take occasion to express the wonder I have felt that some clergymen of uncommon talents, of great literary acquirements, and of no small degree of taste and piety, should, in nineteen cases out of twenty, as I have actually witnessed, select their musical subjects from the hymns.

Perhaps many to whom I do actually allude in the above remarks, may not be disposed to plead guilty to the above charges. Yet I would not be misunderstood. There are not many who could be charged with direct opposition to all improvement in Musical Science. But is it not a fact that the influence of clergymen is very great in all matters appertaining to the public ministrations of the sanctuary? The mere silence, therefore, and indifference of a clergyman on this subject, is almost sufficient to defeat the best directed efforts of the few individuals in any place, who are aiming at improvement in the art of Sacred Music.

An important item in the education of clergymen, and one which I have some reason to hope will, sooner or later, be deemed a necessary one, is, instruction in the rules of Musical Taste. There is such an intimate connexion between lyric poetry and music, that nothing like perfection can be attained in the former, without some knowledge of the latter. The importance of awakening the attention of the clergy to this subject, is so great, that, if it cannot otherwise be effected you might justly resort to some literary expedient for the purpose. Will you please to publish the following resolution of the Association of Musicians and Amateurs, consisting of Delegates from the several societies in the counties of the W—— and N—— Districts of ——State?

"*Resolved*, That, from the 1st day of — next, no candidate for settlement in the ministry, shall be considered as having completed his education, or, as being completely qualified for taking charge of the spiritual interests of a church and congregation, who shall be ignorant of the elements of Musical Science, or who shall so far disregard the rules of lyric verse, as to read in public, the —, —, —, —, —, hymns, 1st Book, the —, —, —, hymns, 2d Book, and the —, —, —, —, hymns, 3d Book of Watts' Collection of Psalms and Hymns." Yours, LAGU.

REMARKS.—There is one reason for the frequent use of hymns which our respected correspondent might have alluded to, as operating too powerfully with those whose business it is to to make the selection. We refer to the difference which exists between the Jewish and the Christian dispensations, and to all that distinguishes the present age from those that have preceded it, as affording themes of song, that are scarcely to be found in the history of past ages. Watts' version of the Psalms, however, remedied most of the deficiencies that were felt in his days, by imitating his original in the language of the New Testament; and as for the anniversaries, concerts of prayer, &c. that have arisen since the days of Watts, we have no idea that they require any thing like a *new class of* feelings or emotions; and as music is the *language of feeling*, rather than that of instruction, declamation, or description, we see no propriety in resorting to *poor* poetry, for the purpose of particular adaptation, especially, since such poetry, as every vocalist knows, can very rarely, if ever, be sung with the least effect.

In private meetings and in those meetings of a public nature, which are not made up of mixed characters, less attention may be paid to the suggestions of cultivated taste: but in the stated worship of the sanctuary, where there is or ought to be, a choir of cultivated singers, the case is far different. Here there may chance to be many whose taste for poetry is more discriminating than either the clergyman's, or that of the majority of his hearers. Nothing is to be gained by offending these; and since, on the principle of chaste simplicity *all* parties may be readily accommodated; and since on every other ground, the whole spirit and energy of music, will, in all probability be lost to those who have any real taste for the art of music; we see not why every clergyman, should not feel himself bound in duty, to make selections that are truly chaste and poetical. At least let him avoid reading, on all public occasions, if he has the least mercy for the vocalist, such hymns, as from the slightest examination, may be supposed to do violence to the feelings of any one who has the least knowledge of the subject.

COMMUNICATIONS.

There is something so evidently beneficial, in the project proposed in the following communication, that it seems wonderful it should not have been sooner thought of.

For the Western Recorder.

MR. EDITOR:

The present day is not so much distinguished by new *theories*, for promoting human happiness as for new *modes of action*, and for increasing evidence, that benevolent feeling, however manifested, will diffuse its own blessedness abroad, and strengthen itself in proportion to the extensiveness of its exertions. Scarcely a new method of doing good has been laid before the public, that has not been brought to the test of experience; and in general, the wants of men are so various, and so obvious too, that employment may be found for every diversity of talent; and every variety of benevolent feeling may meet with its own peculiar gratification, in promoting the general good.

That highly commendable and successful effort for diffusing the scriptures, which has recently been made in the county of Monroe, and which the Oneida Bible Society are now gloriously emulating, as it exhibits a more thoroughgoing spirit and energetic charity, than appears in the common benevolent operations of the day, has suggested the importance of giving greater currency to another kind of knowledge highly essential to the interests of Zion; I mean that of religious intelligence.

It must be obvious to every observing mind, that the strong current of opposition to missionary exertions, is seconded by a tide of mere prejudice, which a diffusion of religious intelligence would turn into a different channel.—Many persons who are opposed to the present efforts of Christians, for diffusing the scriptures and sending forth missionaries, are opposed for no other reason, than that they have been looking at some vagrant stories, instead of well authenticated facts. Seeing every picture of christian charity caricatured, and associating with it the hanging of the witches in New England, or some other irrelevant story of the bigotry and superstition of past ages, they sit down in the mists of prejudice, and will remain in that condition, till incontrovertible facts, dispel the darkness, and incite them to exertion. But how are these facts to be conveyed to the minds of this class of the community? Manifestly if done at all, it must be done by means of religious newspapers. Many such persons, however, feel themselves unable, or unwilling to take these papers, and always will feel so, till a spirit of inquiry, is excited by the very intelligence which they contain. Add to this, that many Christians in our new settlements, who are really unable to procure a religious newspaper, are suffering their benevolent feelings to be chilled, in proportion to their growing prosperity, and thus are likely to be several years later, in the work of active benevolence, than they would be, if they kept up a constant communion with the spirit of the age; and it appears immensely important that something be done to give religious news a more general circulation.

Let a Society be formed, then, for circulating religious intelligence. If tracts have effected much, why may not religious newspapers, finding their way into all our public houses, our packets, and places of fashionable resort, exert a mighty influence on the moral feelings of the community? A plan for such a society has already been devised, but I forbear to propose it at present, hoping that some abler pen will set forth its advantages and its practicability.

For myself, I am convinced that some such plan, will ere long be entered upon, and that, that flow of christian charity, which has exerted such a fertilizing influence upon the moral desert, will thus be brought back, and distil with refreshing richness upon every part of our happy country. SENEX.

MISCELLANEOUS.

THE BENEFITS OF MISSIONS,

Opposers themselves being Judges.

A young man of considerable intelligence with whom we were well acquainted, says the New Haven Religious Intelligencer, sailed from this city a few years since, on a voyage to the Pacific Ocean. Before he left home, he had heard much said by Universalists and Infidels, against the benevolent exertions that are making at the present day, to enlighten and christianize the heathen, by which his mind was strongly prejudiced against the name of missions. During his absence, he has visited the Sandwich Islands several times, and has become well acquainted with the misssionaries that are stationed there. The friends and opposers of missions have his testimony on the subject, contained in the following extracts of letters, just received by his friends in this place.

"You particularly requested me to give you my ideas respecting the usefulness of the missionaries at these Islands; I must then candidly tell you, that so far as I have had an opportunity of knowing, (and I have used all the means in my power to ascertain the true state of things,) their examples and instructions, have been of inestimable value to *many* of the heathen; that their prospects of usefulness are daily increasing; that they all labour hard to diffuse Christian knowledge among this benighted people, and although I once thought, like many others, that some who devoted their services to the cause of missions, did it with a view to promote their temporal *ease* and *happiness*; I am now convinced, that nothing but a love for their Redeemer, and a desire to promote the glory of his kingdom, could ever have induced them thus to forsake their dearest relatives and friends, and almost entirely seclude themselves from civilized society, and take up their abode among the *depraved and uncultivated heathen*.

Could those who so often assert, and so strenuously endeavour to propagate their belief, that many who devote their lives to the cause of missions, do it more from selfish motives, than for the good of souls, but once be permitted to look at the poor thatched or mud huts, without floors or windows, in which many of the missionaries at these Islands now dwell; and still further observe with what prudence and economy they are obliged to conduct all their concerns, in order to secure themselves even the necessary comforts and conveniences of life, they would blush to think they had *ever supposed* that any temporal motives, could make them as contented and happy as they now appear to be, in so wretched and uncomfortable a situation. No, Sir, their motives were *good* and their desire *was*, and their happiness *now* consists in propagating Christian knowledge among the heathen, and thus far, as regards their success, in diffusing the light of gospel truth into the minds of this benighted people, their most sanguine expectations have been realized. For notwithstanding all the vices that are daily introduced from the civilized nations of the earth, and presented to the unsuspecting minds of the natives, with all their fascinating charms, the power of truth and the words of eternal life, have enabled many of them to resist all alluring temptations, and pass the temples of folly and pleasure, without being polluted by their contagious atmosphere.

Even in this remote corner of the earth, where in former times, the altar frequently smoked with the sacrifice of human victims; I have heard, (in temples dedicated to the great Jehovah,) the glad tidings of salvation proclaimed to numerous assemblies of the heathen. I have seen many of them, who were but just emancipated from the shackles of idolatry and superstitious cruelty, humbly prostrating themselves at the throne of grace, imploring pardon and forgiveness of their sins, and seeking for knowledge and understanding, that will make them wise to salvation. And I have also, seen many of these poor benighted beings, point the finger of scorn and pity, at those who have their whole life long, enjoyed Christian society and religious instruction. These are *facts*, which cannot fail to gladden the hearts of all who feel interested in the prosperity of Zion.

IS SIN A TRIFLE?

What has blighted, as with mildew, a world which, as it came from the hands of its Creator, was pronounced "very good?" What has turned a paradise into a region of wretchedness and wo? Why was the world once drowned by a mighty flood of waters? Why is the earth tossed to and fro by the dreadful earthquake? Why is its surface, by means of burning volcanoes, covered with torrents of liquid fire?—From whence have sprung those calamities almost numberless, which visit our race; those various and complicated diseases which prey upon our species, those wars which have desolated whole regions, and that death which every day exultingly exhibits the trophies of its victories and which has turned the world into one universal charnel house? It is sin, it is sin alone, "which has brought death into the world and all our wo."

I still ask, is sin a trifle? In imagination ascend with me into heaven.—Where are those myriads of beings who once circled the throne of the Almighty and hymned his praises? They *sinned*, and the thunderbolts of divine indignation were let loose upon them and discomfitted their rebellious ranks and drove them from heaven. In imagination descend with me into hell.—What has kindled this lake of fire and brimstone, the smoke of which is ascending up & will ascend up forever and ever? Hark! what sounds are those which strike the ear? They are the clankings of the chains of a fallen angel; they are the shrieks of a damned spirit. What brought them to this dungeon of misery and despair? Oh it was *sin, it was sin.*

But if you would realize the full extent and awfulness of sin, go with me to the land of Judea, visit the neighbourhood of the city of Jerusalem and ascend the mount of Calvary. Who is this, suspended between the heavens and the earth on the accursed tree, his head covered with thorns, his hands and feet riven with nails, his side pierced with a spear, and from whose parched lips has just been heard to escape the touching exclamation, "My God, my God, why hast thou forsaken me?" and who has just now cried with a loud voice, "It is finished," and has yielded up the ghost? It is Jesus, the son of God. And why did he thus suffer, why did he die this cruel and ignominious death? it was for us, for us *sinners.*

For *us* these pangs his soul assail,
For us this death is borne,
Our *sins* gave sharpness to the nail.
And pointed every thorn.

O how dreadful then must be that state ruinto which, by the fall, we have been plunged; how awful a thing must that be, which requires for its expiation that costly blood of the Son of God.—*Phil. Rec.*

LITERARY ANECDOTE.

A poor clergyman, in a very remote county in England, had on some popular occasion, preached a sermon, so exceedingly acceptable to his parishioners that they entreated him to print it; which, after due deliberation he promised, to do. This was the most remarkable incident of his life, and filled his mind with a thousand fancies. The conclusion, however, of all his consultations with himself was, that he should obtain both fame and money; and that a journey to the metropolis, to direct and superintend the great concern, was indispensable. After taking a formal leave of his friends and neighbours he proceeded on his journey. On his arrival in the town, by great and good fortune, he was recommended to the worthy and excellent Mr. Bowyer, to whom he triumphantly related the object of his journey. The printer agreed to his proposals, and required to know how many copies he would have struck off? "Why, sir," returned the clergyman, I have calculated that there is in the kingdom so many thousand parishes, & that each parish will at least take one, and others more, so that I think we may safely venture to print thirty-five or thirty-six thousand copies." The printer bowed, the matter was settled, and the Reverend author departed in high spirits, to his home. With much difficulty and great self denial, a period of two months was suffered to pass; when his golden visions so tormented his imagination, that he could endure it no longer, & accordingly he wrote to Mr. Bowyer, desiring him to send the debtor and creditor account, most liberally permitting the remittances to be forwarded at Mr. B.'s convenience. Judge of the astonishment, tribulation and anguish excited by the receipt of an account, charging him for printing thirty five thousand copies of a sermon £785 5*s*. 6*d*. and giving him credit for £1 5*s*. 6*d*. the produce of 17 copies, being the whole that had been sold. This left a balance of £784 due the bookseller.

All who knew the character of this most amiable and excellent printer, would not be at all surprised to hear that in a day or two a letter to the following purpose was forwarded to the clergyman.

"Rev. Sir,—I beg your pardon for innocently amusing myself at your expense, but you need not give yourself uneasiness. I know better than you could do, the extent of the sale of single sermons, and accordingly printed but fifty copies, to the expense of which you are heartily welcome, in return for the liberty I have taken with you."

In every thing said to sick persons, we ought to keep three things steadily in view; the influence which it may have on the person, *if dying;* the influence which it may have on him, *if he should recover*, and the influence it may have upon persons in health, who are about him.

"Our shores," says an English writer, "are now strewed with the wrecks of upwards of two hundred vessels, wrecked but a few days ago; and, oh! how many immortal beings then found a watery grave!" Who, then will say that the labour to fit seamen to die is not a good work? Who has done what he could to render the sailor honourable, safe and happy, for time and for eternity?—*Mariner's Mag.*

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
THO'S H. HUBBARD,
JOHN C. DEVEREUX,
SAMUEL C. AIKIN,
HENRY ANTHON.

Utica, January 26, 1825. 31

UTICA Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y32

45 Hhds. Molasses,

JUST receiving and for sale by
J. C. HASTINGS & CO.
84, Genesee-st.

April 19, 1825.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

JUST received and for sale by MERRELL & HASTINGS,—No. 40, Genesee street,

Four sermons on the
DOCTRINE OF THE ATONEMENT,

By NATHAN S. BEMAN, Pastor of the Presbyterian Church in Troy. Price in boards, 50 cents—bound, 75 cents.

ALSO,—Memoir of CATHARINE BROWN, Price 62 1-2 cents.

MEXICO ACADEMY.

THE next term will commence on the 18th inst. under the superintendence of Mr. TERTIUS D. SOUTHWORTH, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:

For Latin, Greek, and the higher branches of Mathematics, $4 00
For English Studies. 3 00

The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.

Board from 8 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.

By order of the Board of Trustees,
J. M. FRISBIE, *Sec'y.*

May 12, 1825. tf 47

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A fine toned VIOLONCELLO, by Sebastian Kloz.—Price $100.

I. J. BERRY,
65 Genesee street, Utica.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*